

A BRIEF  
HISTORY  
OF THE <sup>23</sup> <sup>FM</sup>  
PRINCIPLES  
OF  
METHODISM,  
WHEREIN

The Rise and Progress, together with  
the Causes of the several Varia-  
tions, Divisions, and present In-  
consistencies of this Sect are at-  
tempted to be traced out, and  
accounted for.

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and one of the Minor Canons of the College  
of *Bristol*.

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O X F O R D,

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THE HISTORY

OF THE

PRINCIPLES

OF

THEORY

AND PRACTICE



By James Mackintosh, Esq. of Glasgow  
and one of the Editors of the Glasgow  
Gazette.

OF THE HISTORY

AND PRACTICE

TO THE MOST  
Reverend FATHER in GOD,

*HUGH*

Lord Arch-Bishop of *Armagh*,  
Primate of all *Ireland*,

These PAPERS  
Are most Humbly Dedicated  
With all Gratitude,  
Reverence, and Respect,

By His GRACE's

Most Dutiful and Obedient Son,

And ever Obliged Humble Servant,

JOSIAH TUCKER.







## P R E F A C E.

**W**Hat I have to say, by way of Preface and Apology for appearing so late, and as it were, at the close of this Controversy, is this: That his Grace, the Lord Primate having sent over in June last, viz. 1741. to an eminent Person, then resident in Bristol, to get him an authentick Account of the Divisions and Quarrels of the Methodists, He was pleased to think favourably of me, as being a Person well acquainted with their Principles and Proceedings, and therefore the better qualified to make an Essay towards giving a satisfactory Answer to his Grace's Inquiries.

That when I had done the best I could to this Purpose, the Performance had the good fortune to be honoured with the generous Approbation of his Grace, who was pleased to desire the Publication of it.

That when I was preparing for this, it seemed to me necessary to add something by Way of Appendix, setting forth the Judgment of the Church of England relating to the Doctrine of Justification: which when finished being perused by a great Number of Friends, it was at last thought more adviseable, that it should be reserved, as a short Dissertation by itself, and that this Treatise should be sent abroad without it.

28 OCT 62

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A BRIEF  
HISTORY  
OF  
METHODISM, &c.

1. **B**EFORE the *Methodists* came abroad into the world, and whilst they were forming their Systems and opinions in the University, they chose to put themselves chiefly under the Direction of the Writings of Mr *William Law*, the Author of the *Christian Perfection*, *Serious Call*, and other Tracts. For they looked upon this Gentleman as their *Tutor*, tho' not resident upon the Spot; or (to use the expression, which I have been informed Mr *Charles Wesley* did use, when speaking of him, and of the rise of the *Methodists*) *as their Schoolmaster to bring them unto Christ*. And I doubt not, but upon examination it will appear, that both Mr *Whitfield*, and Mr *Wesley* still retain something of the Plan they first set out upon. --- Which makes their Oppositions look the more extraordinary, and their Inconsistencies the greater.

2. Now in Order to give a clear view of  
Mr



Mr *Law's Hypothesis*, I must be forced to sketch out a short draught of some part both of the *Calvinistical*, and *Arminian* System; because *his* seems to be formed out of both *theirs*, agreeing sometimes with the one, and sometimes with the other.

3. With respect to *Calvinism*, it begins with asserting, That mankind upon the fall not only lost *that grace*, in which their *original rectitude* and *perfection* consisted, but contracted a *positive malignity*, or a *constitutional propensity* to Sin and Wickedness.

That this Depravity and Corruption is *so great*, That Man of himself is *utterly incapable* of making the least attempt to turn from Sin and Wickedness to God and Religion.

That therefore, till God is pleased to endow him with *new spiritual powers*, i. e. to work a fresh *Creation* in his Soul, whereby he becomes *regenerated*, or is *born again*, he must inevitably remain in *statu quo*, i. e. in a state of *perdition*.

Now in consequence of these positions, the *Calvinists* are obliged to maintain further, That this *new Creation* is *irresistible* and *instantaneous*, as it is wrought by Virtue of the *absolute Decree* of the Almighty. That therefore Man is *meerly passive* in it; That he must *know precisely*, and *feel when* this new and mighty change is wrought within him; and that from this Time forward he is *assured* of his Salvation, and *final perseverance*, and is *capacitated* to co-operate with the means of grace ordained for that end; all which he was not before.

4. The *Arminian Hypothesis* is, that human Nature



this State remains *unaltered* in the *generality* of mankind to this day; That a Man is born into the World with it, and may die in the same Condition, unless God has particularly *elected* him, and spiritually *created* him a new: Mr *Law* argues, That presently upon the fall another Principle took place in human Nature; viz. A *redeeming Power*, or *Instinct* of Goodness, a *Capacity* of being *saved*, or a Faculty whereby we can now *co-operate* with *all other Assistances both human and divine*. This he asserts to be the same with *Preventing Grace*, when properly understood; and that it is an *universal* and *common Fund* given to *all* men to begin with, not limited to *select*, or *particular* Persons.

From hence it appears, that Mr *Law* supposes people to be born with this principle, *i. e.* that it is an *inherent* faculty, tho' a *supernatural* one; and that it doth not come at some *particular* period of our lives, as the *Calvinists* maintain, but discovers itself within us (in the like manner as the faculty of reason does) as soon as ever we have need of it. --- So that with respect to the *moral state* of human nature, as a *matter of fact*, he agrees with the *Arminians*, tho' he disagrees with them in accounting for it: They asserting, That the *degree* of goodness (which you may suppose to be the *Standard* of our moral nature, before it is either *diminished*, or *increased* by our own conduct) now found in man, is the *remains* of the *Paradisiacal* state; and he, That it is the promise, which then *actually* took effect in our moral constitution, *That the seed of the woman should bruise*



bruise the serpent's head. Therefore this *restor'd Grace*, This *Seed of the Woman*, *Inward Gospel*, or *Christ within us*, This *Principle of Holiness*, *Capacity of obtaining Salvation*, *Instinct of Goodness*, This *moral Sense, taste, or relish, Conscience, new Creation, infused Habit*, or whatever else you may term it (or it has been termed by others) is *strictly and truly* the *beginnings* of virtue in the mind, the *seeds* of religion, which are afterwards left to us to cultivate and improve, or a *substratum* for us to build upon.

According to this Doctrine, The *new Creation*, which the *Calvinists* talk of, is in some measure already past, Since mankind, in general, are already *re-endowed* with a *capacity of working out their own salvation*. And Regeneration (or the bringing on the new Creature to Maturity) seems to consist in nothing more than a proper *Improvement* of this Talent. Consequently that it is not any *fixed and determinate* state, but a *gradual Progress*, begun, and carried on with *divine Grace*.

Yet this Doctrine so far agrees with the *Calvinists*, as to make the *new Creation*, a *real* thing without any trope or figure, tho' not in the *Calvinistical* sense. For it supposes *Christ* to have been the *real and proper*, tho' *spiritual* Parent of the *new man*, as *Adam* was the *real and proper* Parent of the *old man*: i. e. of our *spiritual Depravities*. --- But for a more full and exact Explication of his Tenets, and the consequences of them, See his \* Answer to the

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\* This Book was published just as the *Methodists* were leaving the University, the Contents of which they seemed to have been apprised

plain account, wherein they are laid down in a much *soberer*, and more *intelligible* manner, than in the piece he has published on Regeneration; which indeed is pretty much in the *Stile* and *Language* of *Jacob Behmen*. \*

6. However, what is here extracted will, I hope, be sufficient to give an Idea of this Gentleman's Scheme, and how that he sometimes leans towards the *Calvinists*, and sometimes towards the *Arminians*, without directly falling in with either. But the misfortune was, That his Pupils, the *Methodists* were not sufficiently aware of this. They knew not from whence he had taken his materials, or how far they were to go on either side, and where to stop.

7. But with a *crude* and *undigested* notion of this system in General, Mr *Whitfield* set out from the University, preaching up the necessity of the *new Birth* or *Regeneration*. And as his *Master* had taught him, That Regeneration was *really* and *litterally true*, and not a *figurative* or *metaphorical* expression, he said so too; Tho' he did not know, that his *Master's* Principles led him to maintain it in a sense opposite to the *Calvinistical*.

8. Upon the broaching of this notion People thought, that it was a branch of the *Calvinistical System* revived, and argued with him up-

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apprised of some time before: Tho' either thro' want of Attention, or the Impetuosity of their Zeal, or some other Cause, some of them never digested the Principles of it aright, but made most egregious Blunders: — As the Sequel plainly shews.

\* Since the Writing of this, Mr *Law* has verified this Conjecture by his last Piece, viz. *The Appeal*, wherein He bestows high Encomiums upon *Jacob Behmen*. *Quantum mutatus ab illo!*

on that supposition. Here the poor man was in a maze. He knew nothing of *Calvinism*, nor could he tell how to support his own side independently of it. But as all people imagined it was *Calvinism* he was driving at, some of that persuasion undertook to extricate him out of his difficulty, by defending his notions upon the *Calvinistical Scheme*. This he took very kindly, and was glad to find his expressions countenanced by so many great men, as his Friends produced on that side the Question. The consequence of which was, that it naturally threw him to read such Books, which seem'd to plead his cause, and to have a liking for them. And thus it happened through a *Blunder* on his side, and a *Mistake* of the Question on all sides, that Mr *Whitfield* fell in with the *Calvinistical* party, and looked upon them as his Patrons and Advocates.

9. But it must not be imagined, that he presently became an *Adept* in the *Calvinistical* Controversy, and threw off Mr *Law's* System all at once; for it was some time before he understood his *new Credenda*, or so much as knew the nature of the *five points*, and how they hung in a *chain* one upon another. And as a proof of this, I beg leave to observe that in a Sermon on *Justification*, He betrayed such a downright Ignorance of the Subject, that at the same time he spoke of imputed *righteousness* (which if taken *Calvinistically*, implies that there's no other difference between man and man, with respect to obtaining the favour of God, than what is caus'd by *Imputation* only) yet towards the close recom-



recommends *Repentance* and *Holiness*, not as the fruit of Justification, but as the condition of receiving it. Which, if true, must of course make the other false; Because if *Repentance* and *Holiness* can make a difference between man and man antecedent to Justification, then imputed Righteousness, as Calvinistically understood, cannot make that difference, which was made before. This too he backed with another notion in the same Discourse, incompatible with Calvinism, viz. *Universal Redemption*, as he afterwards confessed himself in his answer to the *Presbyterian's Queries* -- Page 40. --- And whilst at *Bristol*, even after his first return from *Georgia*, He still preached *universal Redemption*, *universal Grace*, and the possibility of the *Regenerate's* falling finally away, tho' at that very time he held *Regeneration Calvinistically*.

10. But after his return to *Georgia* he read *Elisha Cole on God's Sovereignty*, Dr *Edward's Veritas redux*, and some other System-writers of that party, and got a little more stock of Knowledge of his Scheme. Here he seem'd to throw up Mr *Law* entirely, maintaining all the five points Calvinistically. Here too he got an insight that he must break with the *Quakers*, for he saw that their notions of the *inward Christ*, and *inherent Perfection* were opposite to the Doctrines of *Reprobation*, and imputed Righteousness.

11. Now the way how he came to fall in with them at first was this; His Master Mr *Law*, had asserted the Truth and Reality of an *inward Christ*, the Parent of all *Holiness* and Virtue,

as

as I have before observed. But he did not mean this in the Sense of *Barclay*. He only meant that Christ did *communicate* such a portion of his Grace to *all* mankind, after the loss sustained in *Adam*, as *prepared* or *qualified* them to be *hearers* of his word, and to *co-operate* with further assistance. "And if there were not (says "he) a *Possibility* or *Capacity* of this degree of "Goodness in men distinct from all outward "Revelation, how could mankind be fit for "God to make a Revelation to? For if men "could not be in *this State* of Goodness, so as "to be *prepared* or *qualified* Hearers of the Word "of God, why should God speak to them? Or "why should the voice of Christ be sounded, "if there were *no Sheep* that could know it? "Therefore what I have said of the Light of "Men, is only so much said of their *Capacity* "to receive Divine Revelation. It is only a "Glimmering of Light, a *Seed* of Goodness, a "Possibility of *Piety*, which lies only in the Soul, "as the *beginning* of it's Salvation, and there- "fore is in great want of, and must be much "benefited by further Revelation from God.

"I have not considered it as a *species* of Religion that may *trust* in *itself*, or set up *itself* "against Divine Revelation, as having no need "of it. When it is this it is not the Religion "that I speak of, &c." --- (Answer to the plain Account p. 254, 255.)

However, as Mr *Law* us'd (to speak the softest) many *unguarded* expressions, and some of the *same Terms* with the *Quakers*, this was sufficient cause for such a warm man as Mr *Whitfield* to think

think that their *meanings* must be the *same* too. So that we find him joyning with them all along, till the above-mentioned accident threw him into the *Predestinarian* Scheme.

12. Yet notwithstanding all this, his old Principles do stick so close to him, that he has not got over them all to this Day. That notion particularly of the *seed of the woman bruising the serpents head*, or the *inward Christ*, is such a favourite, that he cannot part with it, tho' the *Presbyterians* of *Pensilvania*, who are *Calvinists*, and his friends, have animadverted very smartly upon him for it, in a Pamphlet entitled, "An Extract of Sundry Passages taken out of Mr *Whitfield's* printed Sermons, Journals, and Letters together with some Scruples proposed in proper Queries rais'd on each Remark". Some particulars of which it may not be improper to insert.

Extract Pag. 13. III. In the same Sermon (*viz.* on *Acts XIX, 5.*) p. 18, He saith, "You have passed through the Pangs of the new Birth, and now rejoyce that the man Christ Jesus is spiritually form'd in your hearts. To the same purpose, if we rightly apprehend it, is what we find in the Letter aforesaid (*viz.* against the *Whole Duty of Man*) pag. 5. where paraphrasing upon these words, *The seed of the woman shall bruise the serpents head*: Mr *Whitfield* writes thus, *The seed of the woman*, i. e. *Jesus Christ* (who in all Probability was spiritually conceived that instant in the heart of Eve) shall bruise the serpents head." ---

Quer. I. "Had the man *Christ Jesus* a real, tho' a spiritual Being, or Conception in the Days of Eve?"

Quer.



Quer. II. *“What, or who was that which was spiritually conceiv’d that instant in the heart of Eve, wherein the promise was given, but the new Creature, or the Image of Christ? If so, in what sense can the new Creature, or Image of Christ in us be called the seed of the woman, or the man Christ Jesus? Is the man Christ Jesus, and the new Creature in us one and the same? Are we to believe in the new Creature, as the Christ held forth in this Promise?”*

Extract Pag. 21. VI. Mr *Whitfield* in his Sermon on *John VII. 37, 38, 39*, in his opening or explaining the Apostle’s Commission, hath these words, viz. *“For tho’ we translate these words, baptizing them in the Name: Yet as the Name of God in the Lord’s Prayer, and several other places, signifies his nature, they might as well be translated thus, baptizing them into the Nature of the Father, into the Nature of the Son, and into the Nature of the Holy Ghost.”*

On this Passage the *Presbytery* raised two Queries, the purport of which is expressed more concisely in the Preface of the said Pamphlet, viz. *“If men be baptized into the Nature of the Father, Son, and Holy Ghost, as he seems to assert, is not this to make them, on their conversion Partakers of the Godhead, or some way equal to the supreme Being?”*

Extract Pag. 23. X. In Vol. I. p. 16. Mr *Whitfield* hath these words. *“It’s to be feared we shall be found naked at the great Day, and in the Number of those who vainly depend on their own righteousness, and not on the Righteousness of Jesus Christ imputed to, and inherent in them, as necessary to their eternal Salvation.”* C Quer.

Quer. I. "How can the Righteousness of Christ, which is *infinite* Righteousness, *inhere* in any *finite* Creature? Must not we be equally righteous with Christ himself, if his Righteousness *inhere* in us? If Christ's Righteousness *inhere* in us, where should there be any room for, or need of the *Imputation* of it to us."

Quer. II. "If it be said that Mr *Whitfield* intends no more than the necessity of inherent Righteousness, as part of our Sanctification, then we would ask, Is this to be *depended upon*, as well as imputed Righteousness? Or are we to have, and exercise a *joint dependance* upon *inherent* and *imputed* Righteousness, as the Righteousness of Christ? Is not this *Calvinism* and *Quakerism* mixt together? Is not the false Notion that Mr *Whitfield* elsewhere seems to entertain of a *real*, tho' spiritual forming of the man *Christ Jesus* in Believers, the ground of his error in this Point."

13. Had Mr *Whitfield* rightly understood Mr *Law's* System, he might have answered these Queries, and have *distinguished* between *Quakerism*, and his *Master's* Scheme justly enough. For tho' they use the same *Language*, they do not mean the same thing. But however, be that as it will, both Notions of *inherent righteousness* are equally *inconsistent* with *Calvinism*. And yet he either could not, or would not see this! For in his Answer, annexed to this Pamphlet (where he confesses himself a *Calvinist* in all points, and acknowledges his *former* errors as to *Redemption*, *Grace*, *Justification*, and *Perseverance*)

verance) He says, "I see no reason to alter my explanation of the words, *baptizing them into the nature of the Father, Son, and Holy Ghost*: "And, *Christ spiritually conceived in the heart of Eve*. I mean no more by these expressions, than the Apostle, when he says, *Know you not that Christ is in you, unless you be Reprobates?* "And again, *We are made Partakers of the divine Nature*. These words (*in the Lord's Prayer*) may be left out; Tho' if the word *Name* signifies God's Attributes, according to your own confession, why may it not signify his Essence? "What are God's Attributes but God himself?"

14. Thus have I endeavoured to trace the Rise, Progress, Variations, and present Inconsistencies of Mr *Whitfield's* Principles. And tho' the Account is different from that he has published himself in a Pamphlet intitled, "A short Account of God's dealings with Mr *Whitfield*," yet I make no doubt but to an *unprejudiced* Reader mine appears more *probable*, and seems to be founded upon better *authorities* than his. For what he says, is, that sometime before he was to take *Deacon's* Orders, "God was pleas'd to enlighten his Soul, and bring him into the knowledge of his free Grace, and the necessity of being justified in his sight by *faith only*.---" And that *Burkit's* and *Henry's* expositions were "of admirable use to him to lead him into *this*, "and all other Gospel-Truths, p. 56 and 57."

Well, be it so; *Burkit* and *Henry* did perhaps instill into him some *Calvinistical notions* about *Faith*; and yet he might still be ignorant of the real tendency, and proper consequence of them.

Nay



Nay 'tis plain, He was so: For a long time after he was ordained both *Deacon* and *Priest*, he asserted Doctrines quite contrary to *Calvinism*, as appears by many places in his Sermons, and his own Confession, and *Recantation*. Judge therefore how much he is to be credited in that Pamphlet, especially, when he subjoyns, "The "Holy Ghost from time to time has led me in-  
 "to the knowledge of divine things, and I have  
 "been directed by watching, and reading the  
 "Scriptures in this manner (*upon his Knees*) even  
 "in the minutest circumstances, as plainly as  
 "the Jews were by consulting the *Urim* and  
 "*Thummim* at the high Priest's breast." -- In his Answer to the *Presbytery's* Queries before-mentioned, he gives an account of himself more *absurd* and *inconsistent* (if possible) than the above; For there he says, "I think it no disho-  
 "nour to retract some expressions, that have  
 "formerly dropp'd from my pen, before God  
 "was pleas'd to give me a more clear know-  
 "ledge of the doctrines of Grace. --- *I can say*  
 "*to the Honour of rich, free, distinguishing Grace,*  
 "*that I had receiv'd the Spirit of Adoption before I*  
 "*had conversed with one man, or read a single book*  
 "*on the doctrine of free Justification by the impu-*  
 "*ted Righteousness of Jesus Christ. --- No wonder*  
 "*then, that I was not so clear in some points at*  
 "*my first setting out in the Ministry.*" -- Besides, he even yet retains something of Mr *Law's* System, which was calculated, as on the one hand to oppose any tendency towards *Pelagianism*, and *Socinianism*, so on the other to strike at the root of *Calvinism*, and arbitrary Reprobation;  
 Tho

Tho' how just, true, and scriptural it may be, in all it's parts, I leave it to better Judges to determine. — But as to Mr *Whitfield*, except this particular of the *inherent*, or *inward* Christ, he is now, in all other points, a thorough paced *Calvinist*, as his Letter in answer to Mr *Wesley's* Sermon proves beyond all doubt. — The case of which Gentleman comes next to be considered. —

1. Having before laid down Mr *Law's* System, and asserted that it was the *creed* of the Methodists; I can come now directly to observe, that Mr *John Wesley* seemed to have set out for *Georgia*, without any alterations at all. But upon his arrival there, He met with some *Moravian* Teachers, who infused strange particularities into him about the *Assurances* of *Grace* and *Justification*; so that upon his quitting the Province, and return into *England*, He closes his Journal with this rapturous *Soliloquy*; (1st Journal, p. 73.)

“It is now two Years and almost four months, “since I left my native Country, in order to “teach the *Georgian Indians* the nature of Christianity. But what have I learned myself in the mean time? Why (what I the least of all “suspected) that I, who went to *America* to “convert others, was *never* myself converted to “God. *I am not mad*, tho' I thus speak; *but I “speak the words of truth and soberness*; if haply “some of those, who still *dream*, may *awake*, and “see that as I am, so are they. — The faith “I want is, a *sure trust and confidence in God*, that “*through the merits of Christ my sins are forgiven,*  
“and

"and I reconciled to the Favour of God. I want  
 "that faith, which St Paul recommends to all  
 "the world, especially in his Epistle to the Ro-  
 "mans: That faith which enables every one,  
 "that has it, to cry out, *I live not, but Christ*  
 "*liveth in me; and the life, which I now live, I*  
 "*live by faith in the Son of God, who loved me,*  
 "*and gave himself for me.* I want that faith,  
 "which none can have without knowing that  
 "he has it, (tho' many *imagine* they have it,  
 "who have it not) For whosoever hath it, is  
 "*freed from Sin; The whole body of Sin is destroy-*  
 "*ed in him; He is freed from fear, having peace*  
 "*with God through Christ, and rejoicing in*  
 "*hope of the Glory of God.* And he is freed  
 "*from doubt, having the love of God shed abroad*  
 "*in his heart thro' the Holy Ghost, which is given*  
 "*unto him: which Spirit itself beareth witness with*  
 "*his spirit, That he is a Child of God."* (p. 75.)

2. And upon his return to *England*, having  
 conversed with *Peter Bohler*, another *Moravian*  
 Teacher, who, it seems, convinced him that  
 conversion was an *instantaneous* work, and that  
 faith, as contradistinguished from works, *alone*  
 justifies; He felt the same to be true in him-  
 self; (2d Journal, p. 34.)

"In the Evening I went very unwillingly to  
 "a Society in *Aldergate-street*, where one was  
 "reading *Luther's* Preface to the Epistle to the  
 "*Romans*. About a quarter before nine, while  
 "he was describing that Change, which God  
 "works in the heart through faith in Christ, I  
 "felt my heart strangely warmed. I felt I did  
 "Trust in *Christ*, *Christ alone* for Salvation: and  
 "an



"an Assurance was given me, That he had taken away *my Sins*, even *mine*, and saved me from the law of Sin and Death".

3. Yet notwithstanding these *Assurances* He had still *fears*; for thus he writes, pag. 35. ---  
 "Thursday, May 25, 1738, The Enemy injected  
 "a Fear, If thou dost believe, why is there not  
 "a more sensible Change? I answer'd (yet not  
 "1) *That I know not. But this I know, I have now*  
*"Peace with God: And I Sin not to day, and Je-*  
*"sus my master has forbid me to take thought for*  
*"the morrow."* And again, "Monday 29th, I set  
 "out for Dummer with Mr Wolf, one of the first  
 "fruits of Peter Bohler's ministry in England. I  
 "was much strengthened by the Grace of God  
 "in him: Yet was his state so far above mine,  
 "that I was often tempted to doubt, whether  
 "we had one faith? But without much rea-  
 "soning about it, I held here; *Tho' his be strong,*  
*"and mine weak, yet that God has given some de-*  
*"gree of Faith even to me, I know by it's fruits.*  
*"For I have constant Peace, not one uneasy thought;*  
*"and I have freedom from Sin, not one unholy de-*  
*"fire."*

4. "In June 1738, He set out for Germany, ac-  
 "cording to what he fully purposed, before he  
 "left Georgia, to do; hoping that the conver-  
 "sing with those holy men (the *Moravians*) who  
 "were themselves living witnesses of the full  
 "power of Faith, and yet able to bear those  
 "that are weak, would be a means, under God,  
 "of so establishing his Soul, that *he might go*  
*"on from faith to faith, and from strength to*  
*"strength."*

5. The

5. The *Moravians* are nothing more than a small number of Peasants, and a few others gathered together from all parts of *Germany*, but chiefly from *Silesia*, to whom Count \* *Zinzendorf* has granted Lands in upper *Lusatia*, on the borders of *Bohemia*. The first House was built about the year 1720, and they have now about an hundred in all; and the Village is called *Hernhuth*. The Count resides there among them, and is their *Bishop*, as well as *temporal Lord*.

6. They have likewise Congregations at other places, as well as at *Hernhuth*, which seems to be their *Metropolis*, particularly at *Marienborn*, and *Runneburg*. "At which last place Mr *Wesley* says, I first heard the Count preach, "before he arrived at *Hernhuth*. And on *Wednesday 12th of July*, was one of the Conferences "for Strangers; where one of *Frankfort* proposing the Question, *Can a man be justified, and "not know it?* The Count spoke largely upon it "to this Effect.

1. "Justification is the forgiveness of Sins.

2. "The moment a man flies to Christ, he is "justified.

3. "And has peace with God, but not always Joy.

4. "Nor perhaps may he know he is justified, till long after."

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\* This was wrote before the present War in *Germany* had reached these Countries. The last News of Count *Zinzendorf* and his *Moravians*, were, That they were settling in *Pennsylvania* on the forks of the River *Delaware*.

5. "For the Assurance of it is distinct from  
"Justification itself.

6. "But *others* may know *he* is justified by  
"his Power over Sin, by his seriousness, his love  
"of the Brethren, and his *hunger and thirst after*  
"*righteousness, which alone proves the spiritual Life*  
"*to be begun.*

7. "To be justified is the same thing as to  
"be born of God;

\* 8. "When a man is awakened, he is begot-  
"ten of God, and his fear, and sorrow, and  
"sense of the wrath of God are the pangs of  
"the new Birth.

"I Then recollected what *Peter Bohler* had of-  
"ten said upon this Head, which was to this  
"Effect.

1. "When a man hath living faith in Christ,  
"then he is justified.

2. "This is always given in a moment.

3. "And in that moment He has Peace with  
"God.

4. "Which he cannot have without know-  
"ing that he has it.

5. "And being born of God he sinneth not.

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\* These *pangs* of the new Birth were very extraordinary and sur-  
prising upon Mr *Wesley's* first coming to *Bristol*; But ever since  
they have so dwindled away, that at present we hear nothing of  
them. — At that Time many of his Converts were seized with  
such violent agitations, and distortions, and *screeched so unnatu-  
rally*, that the rest of the Audience were very much fright'ned;  
But upon offering their Assistance, Mr *Wesley* has been heard to  
call out, *Let them alone, for they can no more help it, than the Sun can*  
*cease to shine.*

D 6. "Which



6. "Which deliverance from Sin he cannot  
"have without knowing that he has it. p.43,44.

7. *August 1*, Mr *Wesley* arrived at *Hernbuth*:  
"And on the 9th and 10th Instant had an Op-  
"portunity of talking with *Michael Linnen*, the  
"eldest Son of the Church, and largely with  
"*Christian David*, who, under God, was the first  
"Planter of it. --- Four times (saith he) I enjoy-  
"ed the blessing of hearing him Preach, during  
"the few days I spent here; and every time,  
"he chose the very Subject I should have desi-  
"red, had I spoken to him before. Thrice he  
"described the state of those who are weak in  
"faith, who are justified, but have not yet a  
"new, clean Heart, who have received forgive-  
"ness through the Blood of Christ, but have  
"not received the indwelling of the Holy Ghost.

"The fourth Sermon, which he preached  
"concerning the ground of our faith, made  
"such an impression upon me, that when I went  
"home, I could not but write down the sub-  
"stance of it, which was as follows!

"The word of Reconciliation, which the A-  
"postles preached as the foundation of all they  
"taught, was, *that we are reconciled to God not by*  
"*our own works, nor by our own righteousness, but*  
"*wholly and solely by the Blood of Christ.*

"But you will say, must I not grieve and  
"mourn for my Sins? Must I not humble my-  
"self before God? Is not this just and right?  
"And must not I first do this, before I can ex-  
"pect God to be reconciled to me? I answer it  
"is just and right. You must be humbled be-  
"fore

“fore God. You must have a broken and contrite heart. But then observe; This is not your *own work*. Do you grieve that you are a Sinner? *This is the work of the Holy Ghost*. Are you contrite? Are you humbled before God? Do you indeed mourn, and is your heart broken within you? *All this worketh the self same Spirit*.

“Observe again, this is not the foundation. It is not this by which you are justified. *This is not the Righteousness, this is no part of the Righteousness by which you are reconciled to God*. You grieve for your Sins. You are deeply humbled. Your heart is broken. *Well: but all this is nothing to your Justification*. The remission of your Sins is not owing to this Cause, either in whole, or in part. Your humiliation and contrition *has no influence on that*. It has no connection with it. Nay observe further, that it *may hinder your Justification*, that is, if you build any thing upon it. If you think I must be *so and so* contrite; I must grieve more, before I can be justified.

“This is the word, *to him that believeth on God, that justifieth the ungodly, his faith is counted for Righteousness*. See ye not, that the foundation is nothing *in us*? There is no connection between God and the ungodly. There is no tie to unite them. They are altogether separate from each other. They have nothing in common. There is nothing less or more in the ungodly to joyn them to God. Works, Righteousness, Contrition? No. *Ungodliness only*. This then do, if you will lay a right  
“foun-

“foundation. Go freight to *Christ* with all your  
 “ungodliness. Tell him, Thou whose eyes are  
 “as a flame of fire searching my heart, *seest that*  
 “*I am ungodly. I plead nothing else.* I do not say,  
 “I am humble, or contrite, but I am ungodly.  
 “Therefore bring me to him that justifieth the  
 “ungodly. Let thy Blood be the Propitiation,  
 “for me. *For there is nothing in me but ungodli-*  
 “*ness.* p. 53 and 54.

8. The same Day (viz. *August. 10.*) Mr *Wesley*  
 spent some hours in conversation with the  
 same *Christian David*, part of whose relation is  
 as follows. — “We found a great remissness of  
 “behaviour had crept in among us (the *Mora-*  
 “*vians*;) And indeed the same was to be found  
 “in most of those round about us, whether *Lu-*  
 “*therans*, or *Calvinists*, so insisting on Faith, as  
 “to forget, at least in practice, both Holiness  
 “and good Works. Observing this terrible ab-  
 “use of preaching *Christ given for us*, we began  
 “to insist more than ever on *Christ living in us*.  
 “All our exhortations and preaching turn’d on  
 “this; we spoke, we writ of nothing else. Our  
 “constant enquiries were, Is *Christ* form’d in  
 “you? Have you a new heart? Is your Soul re-  
 “newed in the Image of God? Is the whole  
 “Body of Sin destroyed in you? Are you fully  
 “assured, beyond all doubt or fear, that you  
 “are a Child of God? *In what manner, and at*  
 “*what moment did you receive that full Assurance?*  
 “If a man could not answer all these questions,  
 “we judged he had no true faith. Nor would  
 “we permit any to receive the Lord’s Supper  
 “among us till he could,

“In



"In this persuasion we were, when I went to  
 "Groenland, five years ago. There I had a Cor-  
 "respondence by letter with a *Danish* minister,  
 "on the head of *Justification*. And it pleased  
 "God to show me by him (tho' he was by no  
 "means an holy man, but openly guilty of gross  
 "Sins.) That we had now lean'd too much to  
 "this hand, and were run into another extreme.  
 "That Christ *in us*, and Christ *for us*, ought in-  
 "deed to be both insisted on; But first and  
 "principally Christ for us, as being the ground  
 "of all. I now clearly saw, we ought not to in-  
 "sist on any thing *we feel*, any more than any  
 "thing *we do*, as if it were *necessary, previous* to  
 "Justification, or the remission of Sins. I saw  
 "that least of all we ought so to insist upon  
 "the full assurance of faith, or the destruction  
 "of the body of Sin, and the Extinction of all  
 "it's motions, as to exclude those who had not  
 "attain'd this from the Lord's Table, or to de-  
 "ny that they had any faith at all. I plainly  
 "perceived, this full Assurance was a distinct  
 "Gift from justifying faith, and often not given  
 "till long after it; and that Justification does  
 "not imply, that Sin should not *stir in us*, but  
 "only that it should not *conquer*.

9. Mr *Wesley* here conversed with several o-  
 ther experienced persons, more especially with  
*Michael Linner*, (before-mention'd) *David Nitch-*  
*man*, *Albinus Theodorus Feder*, *Augustine Neusser*,  
 and *Zacharias Neusser*. And as there was some-  
 thing *particular* in each of these persons *expe-*  
*riences*, it may not be improper briefly to in-  
 sert it. --- For the use that presently shall be  
 made

made of it. --- Some of *Michael Linner's* observations were, "That the Leading of the Spirit  
"is different in different Souls. His more usual  
"Method is, I believe, to give in One and the  
"same Moment the forgiveness of Sins, and a  
"full Assurance of that forgiveness. Yet in  
"many he works, as he did in me: Giving first  
"the remission of Sins, and after some weeks,  
"or months, or years, the full Assurance of it."  
p. 66.

The most remarkable part of *David Nitchman's* relation was ——— "I delivered myself  
"wholly into his hands, to dispose of accord-  
"ing to his good pleasure. In that hour, I saw,  
"that all who believe in him, are reconciled to  
"God through his Blood, and was assured, that  
"I was thereby reconciled, and numbered a-  
"mong the Children of God. And from that  
"hour, I had no doubt, or fear, but all peace  
"and joy in believing." p. 69.

This Account is partly confirm'd, and partly contradicted by a passage out of the History, which *Albinus Theodorus Feder* gives of himself, namely, "I fled to my Saviour, as one lost and  
"undone, and that had no hope, but in his  
"power and free mercy. In that moment I  
"found my heart at rest, in good hope that my  
"Sins are forgiven; of which I had a *stronger as-*  
"*surance* six weeks after, when I received the  
"Lord's Supper here. But I dare not affirm, I  
"am a *Child of God*; neither have I the *Seal of*  
"the Spirit." p. 69.

*Augustine Neusser* described his state of Ju-  
stification in this manner, viz. "I lead a good  
"Life

“Life from a Child. And this was the *great*  
 “hinderance to my coming to *Christ*. But God  
 “has since shewed me clearly that my heart  
 “was corrupt, notwithstanding all my good  
 “works. Then my self-dependence withered  
 “away. I wanted a Saviour, and fled naked to  
 “him, and in him I found true rest to my  
 “Soul, being fully assured, that all my Sins  
 “were forgiven; yet I cannot tell the Hour,  
 “or Day, when I first receiv’d that full Assu-  
 “rance. For it was not given me at first, nei-  
 “ther at once; but grew up in me by de-  
 “grees. But from the time it was confirmed  
 “in me, I have never lost it; having never  
 “since doubted, no not for a moment.” p. 71.

The Circumstance of *Zacharias Neusser’s* spi-  
 ritual State is much more strange than this:  
 For after having receiv’d the Grace of Justifi-  
 cation, and the Assurances of it, as he was re-  
 ceiving the Lord’s Supper, he was not *sancti-*  
*fied* till upwards of five Years afterwards; and  
 then he says, “My Soul was filled with thank-  
 “fulness, and with a still, soft, quiet joy, such  
 “as it is impossible to express. I had a full Af-  
 “surance that my beloved was mine, and I  
 “was his, which has never ceased to this Day.  
 “I see by a clear light what is pleasing to him,  
 “and I do it continually in love. I receive  
 “Daily from him peace and joy, and I have  
 “nothing to do, but to praise him.” p. 74  
 and 75.

10. And now since Mr *Wesley* took so much  
 pains, and went so far, to gather such mate-  
 rials together, Let us see what was the System  
 (or



(or rather the *medley*) of Principles he had to return with to *England*. This will (I believe) appear to be a very *extraordinary* and *odd Composition*, when thrown into the form of a Creed. --- The Numbers quoted in it, refer to the numbers of Paragraphs of this account already given.

*Of the Assurances of Justification.*

I believe that Conversion is an *Instantaneous* work. Paragraph 2d.

And that the moment a man is converted, or has living faith in Christ, he is justified. 2, 6.

Which faith a man cannot have, without knowing that he hath it. 1.

Yet I believe He may not know that he is justified (*i. e.* that he has this living faith) till a long time after. 6.

I believe also that the moment a man is justified, he has peace with God.

Which he cannot have, without knowing that he has it. 6.

Yet I believe he may not know that he is justified (*i. e.* that he has peace with God) till a long time after. 6, 9. (Case of *Michael Linner*.)

I believe to be justified is the same thing as to be born of God. 6.

And being born of God he sinneth not. 6.

Which

Which deliverance from Sin he cannot have, without knowing that he has it. 6,9. (Case of *David Nitchman*.)

Yet I believe he may not know that he is justified (*i. e.* delivered from Sin) till a long time after. 6.

Though I believe that others may know that he is justified, by his power over Sin, his seriousness, and love of the Brethren, *Which are Proofs that must be known to a man's Self, before they can be known to others.* 6.

### *Of the Conditions of Justification.*

I believe that Christ *formed in us*, subordina-  
tely to Christ *given for us* (*i. e.* our  
own *inherent* righteousness subordinate to  
*Christ's merits*) ought to be insisted on, as  
necessary to our Justification. 8. (*Christian  
David's Conference.*)

And it is just and right that a man should  
be humble and penitent, and have a bro-  
ken and contrite heart (*i. e.* should have  
Christ *formed in him*) before he can ex-  
pect to be justified. 7. (*Christian David's  
Sermon.*)

And that this Penitence and Contrition is  
the work of the Holy Ghost. 7. (*Idem.*)

Yet I believe that all this is nothing towards,  
and has no Influence on our Justification.  
7. (*Idem.*)

Again I believe, that in Order to obtain  
E Justifi-

Justification, I must go streight to Christ with all my ungodliness, and plead nothing else. 7.

Yet I believe that we should not insist upon *any thing* we *do*, or *feel*, as if it were necessary *previous* to Justification. 8.

### *Of the Effects of Justification.*

I believe that tho' Justification is the same as to born of God, yet a man may have a *strong Assurance*, that he is justified, and not be able to affirm, that he is *a Child of God*. 9. (Case of *Albinus Theodorus Feder.*)

A man may be fully assur'd that his Sins are forgiven, yet may not be able to tell the Hour, or Day when he received this full Assurance, because it may grow up in him by Degrees. --- Though he can remember that from the time this full Assurance was confirmed in him, he never lost it no not for a moment. 9. (Case of *Augustine Neusser.*)

A man may have a weak faith, at the same time that he hath peace with God, *not one uneasy thought*, and freedom from Sin, *not one unholy desire*. 3. (Case of Mr *Wesley.*)

A man may be justified (*i. e.* born of God) who has not a clean heart (*i. e.* is not sanctified.) 9. (Case of *Zacharias Neusser.*)

He may be justified (*i. e.* born of God) and not have the indwelling of the Spirit. 9. (Case



(Case of *Zacharias Neusser*, and *Albinus Theodorus Feder*.)

11. This is the *Sound* and *orthodox* Divinity Mr *Wesley* so much longed after, and took such Pains to acquire. --- And were it necessary, I believe an hundred other *Absurdities* might be fully and fairly made out, by deducing one article from another, and comparing them together. But what is already done, I suppose is enough for a sample of these *discordia Semina Rerum*. --- Only let me observe, that upon his return from *Germany* he seemed to improve in the Spirit of Inconsistency. For then he publish'd Extracts of two Treatises of Dr *Barnes* the *Calvinist* (or rather the *Dominican* who suffered 1541.) the first, on *Justification by faith only*, and the other, on the *Sinfulness of man's natural will, and his utter Inability to do works acceptable to God, until he be justified, and born again of the Spirit of God*. Which Principles, if added to his former Tenets, will give the whole a new *Vein* of Inconsistency, and make the Contradictions be more gross and glaring than before.

12. Yet Mr *Wesley* has made an Essay towards reconciling these *jarring Elements*, and reducing them into some kind of order and uniformity; which I mention, not that I think he has succeeded, but only to allow him all the impartiality and fair dealing that is possible. What he has attempted (as I can gather it from his own writings, and from the most intelligent of his followers) is something to this purpose;

pose; *viz.* That our spiritual State should be considered distinctly under each of these views.

1. Before *Justification*; In which state we may be said to be *unable* to do any thing *acceptable* to God: Because then we can *do nothing*, but *come to Christ*. Which ought not to be considered as *doing* any thing, but as *supplicating* to receive a *power of doing* for the time to come. --- For (say they) the preventing Grace of God, which is common to all, is sufficient to *bring* us to Christ, tho' it is not sufficient to carry us any *further*, 'till we are justified and born again of the Spirit.

2. After *Justification*. The moment a man comes to Christ, then he is justified, and born again; That is, he is born again in an *imperfect* sense (for there are two *degrees* of Regeneration) And he has power *over* all the stirrings and motions of Sin, but not a total freedom *from* them. He has Christ *with* him, but not Christ *in* him. --- Therefore hath not yet, in the full and proper sense, a *new and clean heart*, or the *indwelling* of the Spirit. --- But being exposed to various temptations, he may, and will fall again from this condition, and be *unjustified* again, if he doth not attain to a more excellent Gift. \* *viz.*

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\* Mr Charles Wesley (who was not persuaded of the truth of the Moravian Faith, till some time after his Brother's return from Germany) is only arrived to this Stage of the spiritual Life: *i.e.* he is justified, but not sanctified. — And this he receiv'd but very lately. — So that, as yet, he is only a *Probationer*.

3. *Sanctification*; the last and highest state of *Perfection* in this Life. --- For then are the faithful born again in the full and perfect Sense. --- Then have they the indwelling of the Spirit. --- Then is there given unto them a new and clean Heart. They have obtained a compleat Victory. The struggle between the *old* and *new* Man is over. --- And the time of their *Probation* is ended.

"They are freed from self-will, as desiring  
 "nothing, no, not for a moment (for perfect  
 "love casteth out all desire) but the holy, and  
 "perfect will of God; not supplies in Want;  
 "not ease in Pain; not Life or Death, or any  
 "Creature; but continually crying in their in-  
 "most Soul, *Father thy will be done!* --- They  
 "are freed from evil thoughts, so that they  
 "cannot enter into them, no, not for an in-  
 "stant. Afore time (*i. e.* when only in a *justi-*  
 "*fied* state) when an evil thought came in,  
 "they look'd up, and it vanished away, but  
 "now it does not come in; there being no room  
 "for this in a Soul which is full of God. --- They  
 "are freed from wandrings in Prayer. --- They  
 "have an *Uction* from the Holy One which  
 "abideth in them, and teacheth them every  
 "hour what they shall do, and what they shall  
 "speak. --- Their Peace, flowing as a River,  
 "passeth all Understanding. And they rejoice  
 "with joy unspeakable and full of Glory. *For*  
 "*they are sealed by the Spirit unto the Day of \*Re-*

---

\* Mr Wesley has such a *peculiar turn*, and *tendency* toward inconsistency in his Principles, that in his Preface to *Haliburton's* Life (wrote February 9th 1738-9, just after his return from *Germany*) he  
 contra-



demption." --- (Preface to the 2d Vol. of Mr Wesley's Hymns. p. 6, 7.)

These words, and indeed the constant tenor of their preaching, and writing do certainly imply, as if *such a Perfection* was attainable, and ought to be attained to by every one in this Life, before he can be received to happiness in the next, as is free, not only from wilful Sins, from Sins of *deliberation* and *choice* (for doubtless we must attain to *this* degree of holiness by *Repentance* before we can be saved) but also from all *moral* frailties, weaknesses and imperfections, *i. e.* from such slips and failings in our duty, arising from *surprize*, *hurry* of temptation, or any other *pitiable* circumstance, that are really and properly *Sins of Infirmity*. -- This is certainly pushing matters to an extreme one

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contradicts all that he has said elsewhere for this *sinless perfection*, viz. "But it may be said, *The Gospel covenant does not promise entire freedom from Sin*. What do you mean by the word *Sin*? The infection of Nature? Or those numberless Weaknesses and Fol-lies, sometimes (improperly) term'd *sins of infirmity*? If you mean only this, you say most true. We shall not put off these, but with our Bodies. But if you mean, *It does not promise entire freedom from Sin, in it's proper sense, or from committing sin*: This is by no means true, unless the Scripture be false. For thus it is written, *Whosoever is born of God, doth not commit sin* (unless he lose the Spirit of Adoption, if not finally, yet for a while, as did this Child of God) *for his seed remaineth in him, and he cannot sin, because he is born of God*. He cannot sin, *so long as he keepeth himself*, for then the wicked one toucheth him not."

Were he to stand to this exposition of his meaning, the Difference between him, and the *Arminians*, on this head, would be merely verbal, *i. e.* whether those imperfections, involuntary slips, and undesign'd frailties (which are usually term'd *Sins of Infirmity*) have in them the real and proper Nature of *sin*. — A Point, tho' much disputed on between the *Papists* and *Protestants*, which I humbly conceive is not worth disputing about.

way,

way, as the *Calvinists* do another; Whose principles *oblige* them to assert, that a man may remain a *Child of God* (at least *quoad statum & habitum*) at the same time that he's committing Sins, *peffimâ & deliberatâ machinatione*. --But as this is likewise Mr *Whitfield's* Doctrine, I shall from hence take occasion to enquire into the grounds of the *Schism*, between him, and his *quondam* fellow-labourer Mr *Wesley*.

14. Though the divisions and separations of the *Methodists*, is a thing which all people of coolness, and a moderate penetration did foresee, and expect would come to pass; yet the breach might not have been made so soon, had not a *foreign* circumstance, which shall be presently mentioned, brought them to clash with each other much sooner, than they would have done it of themselves. For indeed they had on both sides, such a *medley* of all sorts of principles (*Calvinism, Arminianism, Quakerism, Quietism, Montanism*, all thrown together) that each had room enough *to please his own fancy*, and had enough besides to *hold in common* with the rest of his Brethren. --- And thus they might have run on, at least for a longer space of time (and especially had they been *persecuted*) in a continual round of rapture and inconsistency, without ever discovering whether they agreed, or disagreed with each other. --- But, in order to trace the cause of this *civil war* to it's true and proper source, We must observe that Mr *Wesley* had never (strictly speaking) *renounced* Mr *Law's* system, by imbracing the *Moravian* *resveries*, but rather *superadded* these

these to his former plan. --- Just as the Church of *Rome* may be said to have done, with respect to the Orthodox and Primitive faith. --- So that if I may allude to a Scripture phrase, Mr *Wesley* was not so much *uncloathed* of his former principles, as *cloathed upon*. For Mr *Law* laid the ground work, and the Brethren at *Hernhuth* raised the superstructure. --- This appears to be the case beyond all Contradiction by some of Mr *Wesley's* Hymns, published 1739, just after his return from *Germany*, and long before his quarrel with Mr *Whitfield*, viz. Vol. 1. p. 93.

When shall Concupiscence, and Pride,  
No more my tortur'd Heart divide!  
When shall this Agony be o'er,  
And the old *Adam* rage no more!

Awake, the *Woman's* conqu'ring Seed,  
Awake, and bruise the *Serpent's Head*:  
Tread down thy Foes, with Pow'r controul  
The *Beast* and *Devil* in my Soul.

And again, p. 105.

Lord, if to me thy Grace hath given,  
A *Spark* of Life, a Taste of Heav'n,  
The *Gospel Pearl*, the *Woman's Seed*,  
The *Bruiser* of the *Serpent's Head*;

Why sleeps my *Principle Divine*?  
Why hastens not my *Spark* to shine?  
The *Saviour* in my *Heart* to move,  
And all my Soul to flame with Love?

15. Now



15. Now this is so evidently *copied* after Mr *Law*, that it seems to be no other than Mr *Law's* words put in metre; which see in his answer to the plain account, p. 171. --- Besides, the *Moravians* themselves, though they weakly talk of *imputative* Righteousness, and of the witness of the Spirit in a *Calvinistical* strain, yet are professed Enemies to *Predestination*, and great Advocates for the *inward Christ*, and *universal Redemption*. Therefore when Mr *Whitfield* had brought Mr *Wesley* first to *Bristol*, and left him there to take care of the common cause, He presently disoblig'd the *Calvinists* (the *Anabaptists*) for not haranguing upon the *favourite topick*; for at that time they had conceived great hopes of Mr *Whitfield*, that he either was, or shortly would be, one of themselves. --- "The case (you know) says Mr *Whitfield* in his answer to Mr *Wesley's* Sermon on free grace, stands thus. When you was at *Bristol*, "I think you receiv'd a letter, from a private "Hand, charging you with not preaching the "Gospel, because you did not preach up *Ele-* "ction. Upon this you drew a lot; the answer "was *preach and print*. --- Accordingly you "preached and printed against Election. --- At "my desire you suppressed the publishing the "Sermon when I was in *England*; but soon "sent it into the world after my departure. "O that you had kept it in!" --- For this was the first act of hostility. And from this time forward the paper War commenced between the Brethren. --- But Mr *Whitfield* being absent lost ground very fast; for he could only com-

F

plain

plain by letter, expostulating and threatening to break with them; which he frequently did, as may be seen by one of his letters, now printed, and annexed to a Pamphlet, entitled the *Perfectionists examined*. --- Besides, the Messieurs *Wesleys* being of a more poetical genius, got great advantage over him by their *hymns*, which they composed according as occasion required, and dispersed among their followers: one of which, annexed to the Sermon on *free grace*, has the following lines, built upon Mr *Law's* plan of the *inward Christ*, or *universal Grace*.

A *Power* to *chuse*, a *Will* t' obey,  
Freely his *Grace* *restores*;  
We all *may* find the living *Way*,  
And call the *Saviour* ours.

Whom his eternal *Mind* *foreknew*,  
That they the *Power* would *use*,  
Ascribe to God the *Glory* due,  
And not his *Grace* *refuse*;

Them, only them his *Will* *decreed*,  
Them did he *chuse* alone,  
*Ordain'd* in *Jesu's* Steps to tread,  
And to be like his *Son*.

16. Thus stood the war on the side of the *Wesleys*; they so *preached*, and *printed*, and *sung*, that the People were inspired with a proper Resentment against both the Doctrine of Predestination, and the *Defender* of it. For many

ny of his *quondam* warmest admirers received him very coolly upon his last coming to *Bristol*. --- What he did on his part, (besides keeping on the *defensive* side as to Predestination) was to act *offensively* against their *favourite* article of sinless Perfection. This he thundred against in his *extempore* harangues with all his might, calling it the *Spawn* of *Pelagianism*, and *Socinianism* in disguise, the *moral law* set up in opposition to *Christ's Righteousness*, the *Arminianism* of the *Clergy*, *Self-dependence*, a spice of *Popery*, and all the hard names he could muster up. --- Some of which I verily think it too justly deserves. --- But after all, he could make but a poor hand of it here in *Bristol*; for they had got the start of him, by apprising their followers of the *Nature* of his Tenets, and the *Consequences* of them, by threatening to expell such members out of the *Bands*, as would have *itching Ears* to hear him, but above all by securing the *Property* of the *Society-Room* to themselves; by which means they prevented him from preaching there, to his great Disappointment. --- To obviate this Difficulty as well as he could, he resolved upon hiring a *Society-Room*, and having a School-house built, that he might have a place to set up a *Psalm*, a *Doctrine*, a *Tongue*, a *Revelation* and an *Interpretation* of his own. --- Tho' I believe this project will prove abortive; for at present he has other demands for his money to satisfy the Creditors on the *Orphan-House-Account* in *Georgia*, --- And as to *new supplies*, --- the times are altered; they rise but poorly.



17. The Messieurs *Wesleys* having thus, in a manner, won the Day with respect to Mr *Whitfield*, let us briefly examine, before we conclude, upon what ground they themselves stand, and what *probability* there may be of their security from any future *Divisions*, and Insurrections of their own Party. And this is the more necessary, seeing the *Moravian Church*, has been rent with one *Schism* already; and such an one, if I greatly mistake not, as will enable us to *foretell*, without the Spirit of Prophecy, of what sort the next is likely to be. Take therefore the Account of this in Mr *Wesley's* own words, *viz.* "In September 1738, when "I returned from *Germany*, I exhorted all I "could to follow after that great Salvation, "which is through faith in the Blood of Christ; "waiting for it in all the Ordinances of God, and "in doing Good, as they had opportunity to all men. "--- But about September 1739, while my Brother and I were absent, certain Men crept in "among them unawares, greatly troubling and "subverting their Souls; telling them they were "in a delusion, that they had deceived themselves, and had no true faith at all. --- Nor "will you ever have it, say they, till you leave "off using the means of Grace (*so called*;) till "you leave off running to Church and Sacrament, and praying, and singing, and reading either the Bible, or any other Book. For "you can't use these things without trusting in them. "Therefore till you leave them off, you can "never have true (*i.e.* justifying) Faith; you can "never till then trust in the Blood of Christ."

Now,

Now, with Mr *Wesley's* good leave, I can't see the *bad Logick* of these men upon the *Moravian* Scheme, *i. e.* I think they reason right from wrong Principles, from false Premises draw true Conclusions. For why may not they justly urge, "If there are no *Conditions*,  
 "or *Qualifications* required *previous* to *Justifica-*  
 "tion; if we may as soon be justified, without  
 "having attended to the means of *Grace* (so  
 "called) as by attending to them, to what use,  
 "or purpose can they further serve? what is  
 "it, they are a *means* of *procuring*? Or what  
 "advantage are we to receive from the Per-  
 "formance of them? Indeed were we allowed  
 "to *trust*, that by *doing these things* in Sinceri-  
 "ty, and with a desire of pleasing God ac-  
 "cording to his Gospel, we are rendered more  
 "*fit and suitable Objects* of his *grace* and *favour*;  
 "then we would heartily set about the Per-  
 "formance of them, as Duties *antecedently ne-*  
 "*cessary* to our Justification. And we would  
 "consider ourselves, as Persons, who ought to  
 "be *prepared* and *qualified* in our Tempers and  
 "Dispositions (by making use of all such Me-  
 "thods as the Gospel prescribes) *before* we can  
 "have that Remission of Sins, and Reconcili-  
 "ation, which was purchased for us by the  
 "Blood of Christ, *effectually* applied to us.  
 "--- But since we must not *trust*, that we are  
 "at all the *more prepared*, or *better disposed* for  
 "the Reception of Justification by any thing  
 "*we do*, or *feel* antecedently to it, we will  
 "therefore *do nothing*, till we are justified, but  
 "wait

“wait in \* *Stilness*, that so we may have no-  
 “thing of *our own* to *trust* to, as *preparatory*, or  
 “*introductory* to the obtaining of it. For as  
 “long as we, who are not yet justified, con-  
 “tinue in the performance of Religious Du-  
 “ties, we cannot help reposing some *Confidence*  
 “in our *own works*, that they will make us more  
 “*apt* and *fitting* to receive Justification, than  
 “*otherwise* we should have been. --- Therefore  
 “as we are taught to believe, that *Holiness* is  
 “not the *Condition* of Justification, but the *Con-*  
 “*sequent* of it, let us not pretend to Holiness,  
 “or to do works acceptable to God before we  
 “have receiv’d it: But let us first receive it by  
 “the *imputation* of Christ’s Righteousness to us,  
 “and then we shall have Holiness, and all Chri-  
 “stian Graces *wrought* into our Souls, as the ne-  
 “cessary *Fruit*, and *Product* of the former.

18. This reasoning (wherein the *still Sect* is  
*personated*, and their Arguments drawn out to  
 the best Advantage I could) appears to me, I  
 must confess, so strong and conclusive, that al-  
 though Mr *Wesley* may be of another Mind, I  
 believe every Person, *disinterested* in the con-  
 troversy, will think he would be hard put to,  
 to answer it upon his own Principles. For ei-  
 ther he must give up the Doctrine of *imputed*  
*Righteousness*, and make *Gospel Holiness* to be a  
 necessary Qualification antecedent to Justifica-

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\* This is the Term, which these *Heterodox Moravians* affect to  
 distinguish themselves by, according as I have been inform’d by  
 the *Wesleians*, who pretend that they are the only Orthodox.



tion; or else, if he holds to *Imputation*, he must strike off the *Necessity* of any Religious Performances as *previous* and *requisite* to attain it. In short there is no holding, or mixing both together; they are so incompatible, and contradictory to each other. --- And therefore we may venture at a *Prediction*, that the next Question, that will be started, and which will breed a *Schism*, even among Mr *Wesley's* own Disciples, is, *Whether our own inherent Righteousness be a consequent of having already receiv'd Justification, or a Condition in order to receive it?* --- For as the former *Sect* sprung up and maintained their Ground with this Argument. "If there are no *Preparations, Qualifications, or Conditions* required, as necessary to Justification, (but *faith alone* which is an instantaneous work, and not dependent upon any thing done by us to attain it) we will therefore not endeavour to *prepare or qualifie* ourselves at all, or perform any *Conditions* in order to be justified, but be *Still*." --- As, I say, this was their Plea, so the next will arise with the following Inferences, and confute Mr *Wesley* from his own words; *viz.* "If we are to wait for Justification (as you tell us) in all the Ordinances of God, and in doing Good, as we have opportunity, to all Men; Is not this the same, in effect, as telling us, that we must perform these things *in order to attain it?* Otherwise why must we *thus wait*, if we are not the *nearer* to receive it *for so doing?* and if we shall be the *nearer* to receive it *for so doing*, how can you avoid making the Performance

“formance of these things a *previous* Condition to Justification?”

19. *When this new and future Sect is to arise among them, is not so easy to be foreseen, as to the point of time, as it is, as to the Certainty of it. --- However, we may fairly prognosticate, that when the Wesleyans begin to have cool Reflections, and to examine into the Ground of their Notions, and the Consequences of them, they cannot be long before they will discover such a gross and palpable Absurdity. --- What keeps them, and their Master too, from seeing it at present, and infatuates them to such a Degree, seems to me to be this: If they were to allow of any Conditions previous to Justification, they would, in their opinion, rob Christ of his Glory in being the sole Author of their Justification, and make Man co-partner with him therein. For, say they, if our Justification is not effected by the Imputation of Christ's Righteousness only, then it is made up of two different Ingredients, Christ's Righteousness, and our own; and we are justified partly by the one, and partly by the other. --- Strange that so plain, scriptural, and rational, a Doctrine should be thus miserably misunderstood, and misrepresented! But this is the Fate it meets with on all sides, from the Socinians on one extrem, to the Antinomians on the other. --- And Mr Wesley was so frightened at the notion of conditional Justification, that in his Preface to his first Volume of Hymns, he tell us, “Holiness of heart, as well as Holiness of Life, is not the Cause of Justification, but*

but the Effect of it. Mr *Whitfield* too pleases himself mightily in an *imaginary* Triumph over the learned and judicious Bishop of *London* on the same Point, where he introduces it with a kind of *Sneer*. "I beg leave to ask your Lordship, whether this does not favour too much of the common Divinity, viz. that we are to do something for ourselves, or, in other words that we have partly a Righteousness of our own, and that *Jesus Christ* is to make up the Deficiencies of that Righteousness?" (Answer to the Pastoral Letter, p. 8.)

20. No, Mr *Whitfield*; This is not the common Divinity of the *Arminians*, but the common Blunder of the *Calvinists* in misunderstanding them. --- They have no such notion of a patch-work Justification, or that we are saved partly by the Imputation of Christ's Merits to make up the Deficiencies of our own; --- But the Principles of their Scheme are briefly these. --- That Christ is the sole and only Author of our Salvation, not by imputing his Righteousness to us, but by purchasing such favourable Terms of Reconciliation for us, and by restoring to us such Abilities to fulfill them, by means of which we can only become capable of being justified in the sight of God. Therefore we say, that those in this Life who have used well the Grace, that is given them, and conform'd to the terms of the Gospel, God doth Justify: that is, were he to call them forth to the Bar of Judgment, and try them, He would acquit, or pronounce them not guilty. --- Because Christ, by his meritorious Death



and Sufferings, having purchased for them the *Law of Repentance*, as the Law by which they are to be judged and tryed, and they having *through Grace*, fulfilled the Law, *i. e.* become *true penitents*, God therefore, *for the alone merits of Christ*, admits of their Qualifications, forgives them their Offences, and rewards them, as if they never had offended. Here then is no *splitting* of the *Imputation*, or *co-partnership* with Christ; but Christ's Righteousness is represented, as the *sole procuring Cause* of our Salvation, and ours, as the only *applying Cause*, by performing the requisite Conditions: *i. e.* They both tend to different *Ends*, one to *procure* the terms of Justification, and the other to *perform* them. --- So that, in short, according to this Scheme, our Justification is not *made up partly* of Christ's Righteousness, and *partly* of our own; for his Righteousness is not *partly* imputed, but not *at all* imputed, in the *Calvinistical* Sense of Imputation. --- But the misfortune is, that the *Calvinists* first fill their heads with the *Ideas* of *imputative* Righteousness, and then imagine, when they hear us talk of the necessity of *inherent* Righteousness in order to Justification, that we must mean, that we *borrow* part of Christ's imputative Righteousness to make up the Deficiencies of our own. --- Whereas we indeed affirm, that Christ did not, *in any Degree*, fulfill the terms of Justification *in our stead*, but, on the contrary, having *purchased* them for us, and *procured* us *sufficient* Powers and Abilities of *performing* them, then left us to co-operate with those Powers, and  
so

so to fulfill them ourselves. — This, I hope, is a plain, uniform, and consistent Scheme; and yet the Substance of this Doctrine I have endeavoured to explain over and over in my Conversation with the *Methodists*; but either I am very unhappy and obscure in my Expressions, or they are strangely prepossessed by a wrong *Association* of Ideas, which they could not sever from each other; for so it was, that they seldom understood me, or could be made sensible of my Meaning.

## F I N I S.

## E R R A T A.

Page 9. line 8. after *so* read *do.* p. 15. l. 17. for *the r. this.* p. 30. l. 12. after *of r. me.* *ibid.* l. 18. after *I r. have.* p. 37. l. 15. after *crying r. out.*

28 OC 62



